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PRICE TWOPENCE

SCIENCE AND SURVIVAL A CANADIAN INVESTIGATOR'S EXAMINATION OF THE EVIDENCE

W. R. WOOD, Winnipeg

Magna est veritas—et prevalebit—Oxford motto.

Facts are stubborn chieft—they winna ding—Old Scottish proverb.

NO, we are not discussing Religion—nor Spiritualism, not even Orthodoxy, not by any means! True, we have certain agnostics in mind, but they are the agnostics of science—the men who insist that science, like a stock company, be “limited” to things and occurrences directly associated with “matter,” that we humans do not and cannot know of anything that is to be conceived of as extending into any other field than the strictly material. For in their view of things, indeed, other fields do not exist. Here we consider certain facts that oppose those who would set an arbitrary and irrational barrier about human knowledge, and would, if they could, compel men to abide within that barrier. We are opposing the ideal of science as “closed,” which some people insist on perpetuating into the twentieth century. Frankly, this is a plea for freedom—for the unshackled mind, for the right of the human spirit to adventure fearlessly (yet not rashly) into the unknown.

Science laid a trap for me in my youth and caught me—caught me alive. And through all the years—not that I am so old—I have remained her willing, her devoted slave. The trap was a country school-house. There I was subtly enthralled by my first glimpses into the vast realm of orderly being and thinking in which the true scientist rejoices. Elementarily simple were these boyish visions. The majestic sequence of cause and effect; the unwavering fidelity of fruit to seed; the unrelenting, unhasting procession of Nature; the mysterious but incessant “flow” of the universe; the increasing discovery of intelligence and significance and purpose in human environment; the implicit invitation of every fresh situation to search yet more earnestly, courageously, profoundly both in the heart of man and in his outer realm of contact and association. These bred in me devotion to the adventure after knowledge—or shall I call it worship of the Spirit of Truth? They fired me with the will not to be dissuaded from the quest by any dogmas or prejudices whatsoever. They prepared

me for contact later with men of courage who have dared in the interests of a larger and fuller knowledge to push their researches into regions profoundly mysterious and wholly uncharted by previous explorers.

A group of such men I found—men of informed and disciplined minds, of highly critical and judicial temper, eminent for achievement in the field of general scientific investigation. But they had gone farther and, with a fine independence, had spent years of careful research in a field that had never been subjected to the scrutiny of scientific observation. Beginning with the study of certain obscure mental phenomena—certain faculties which appeared to be peculiar to particular individuals, and certain mysterious occurrences which up to that time had been regarded as wholly illusory, the products of imagination or of superstition; these men, not at once, but after years of laborious critical endeavour, were led to avow the astounding conviction that evidence had been presented to them of the continuance of personal life after what men have called death, and of the reality of communicative contact with men and women who had, in common phrase “departed this life.” A stupendous conclusion!

“Ah,” I hear some voice saying “We thought so, in spite of your preliminary disavowal. This is simply Spiritualism! You are one of those credulous and gullible people who, since the time of the world-war, have been multiplying in certain communities of morbid and sorrow-distracted people. Yours is the cult of the dark seance and the husky voices and the tumbling tables and the misty ‘materialisations.’ You would make religion a thing of interminable trivialities supposed to be the spirit-messages of departed friends!”

Not quite so fast, please! I have, I hope, nothing to say that is unkind of Spiritualism or of any cult or church. But I am not here concerned with any religion, with any church or with any religious doctrine or belief.

If it be urged that Survival of the human spirit after physical death and communication from the discarnate are matters of religious belief, I answer that they are not discussed here from the point of view of religion, but from that of science—of ascertainable and demonstrable proof. My position is solely that of the seeker after truth, my one desire to exclude all

error and mistake, that "the things which cannot be shaken may remain."

One requirement I insist upon from those who would pursue this quest with me: the open mind, that and that only.

If you say, "I know what I believe, and that I shall continue to believe though the heavens fall," then let me at once, in all courtesy and goodwill, give you farewell.

If, on the other hand, you can say, "I am more concerned about truth than I am about maintaining my mental—and doctrinal—*status quo*, I am willing to follow truth wherever it may lead me," then, glad of heart, I say to you, "Come you with me, for where the Spirit of Truth is sincerely invoked, there is good reason to hope that greater and more perfect light will shine."

The men who laid the foundations of modern Psychical Research in the 'seventies and 'eighties of last century were largely Cambridge men of a severely critical and scientific type of mind—men who, in stating their conclusions, habitually and consistently kept within the lines of that which had been fully demonstrated. Indeed, the Society for Psychical Research, which they organised in 1882, scarcely ever made formal statement of conclusions. It confined itself almost exclusively to the collating and recording of *evidence*—recognising that ordinarily conclusions are but tentative and that no conclusion is to be regarded as final until all the evidence is in hand. The Society expressly set forth that its aim was "to approach the various problems without prejudice or prepossession of any kind and in the same spirit of exact and unimpassioned inquiry which has enabled Science to solve so many problems, once not less obscure nor less hotly debated." In all its membership there was but one—Professor (afterwards Sir William) Crookes—who could be thought of as a believer in demonstrable survival of death and intelligible communication from the discarnate. Their one objective was the scientific examination of phenomena to determine their nature and significance.

Some ten years earlier, Professor Crookes, who was even then one of the foremost scientists of his time, had devoted some months to a careful investigation of psychic phenomena. His record of occurrences, and particularly the story of the complete materialisation of a young girl, "Katie King," which in 1873-74

Crookes presented to his contemporaries, was simply laughed to scorn, and was soon practically forgotten by the thinking people of England. But the Professor published the details and adhered to his statement of their veracity; and when, many years after, universal recognition of the worth of his other contributions to scientific knowledge had won for him the Presidency of the British Association, he made, in his presidential address, the plain statement that in regard to the record of these early researches he had "nothing to retract." Speaking of materialisation he said: "I do not say this is possible. *I say it is true.*" In the long struggle of fact against "closed science," fact was already beginning to score.

The young Society set itself to the long and laborious process of examination of phenomena occurring in their time—telepathic, hypnotic and clairvoyant powers, other powers claimed by certain "Sensitives," reports of apparitions, haunted houses and the like, and to review critically historical data of supposed supernatural happenings. Year by year volumes of reports were issued establishing primarily the objective reality of an extensive variety of such unusual occurrences. These cases, hundreds upon hundreds of them, were recorded as having been witnessed and described by carefully trained observers.

WHAT ARE THE FACTS?

What are the facts to the reality of which such testimony is borne? Speaking generally, and including the work both of actual members of the Society and of others who have supplemented their work, they are: movements of heavy bodies without any discoverable physical contact (telekinesis), clairvoyance, clair-audience, phantasms of the dead, materialisations, trance-speaking, trance-writing, "lucidity," crystal vision, prevision and prediction and supernormal photography. That these things, and things such as these, occur and have been given scientific examination, is put beyond all reasonable doubt by the names of the men who have carefully investigated and observed them, and have reported to the world that which they have observed.

The Agnostic of to-day cannot say, as he of 1870 might have said: "There is no real evidence that these things occur." The evidence is ample, and with ample attestation. Facts are on the way to their vindication.

What are the names that stand behind this evidence? I shall not weary you with a long list, but any list, to be even approximately adequate, must include such names as these: Sir William Crookes, Prof. Henry Sidgwick, Dr. A. Russel Wallace, F. W. H. Myers, Sir William Barrett, Edmund Gurney, Dr. G. Geley, Prof. Charles Richet, Dr. Von Schrenk-Notzing, Dr. E. Osty, Prof. Bassano, Prof. Ochorowicz, F. Hodgson, Sir A. Conan Doyle, Sir Oliver Lodge, Edmund Holmes, Stanley De Brath, J. A. Hill, Stainton Moses, Arthur Findlay, W. T. Stead, Dr. T. Glen-Hamilton, Edward Randall, Prof. Hyslop, Dr. Carl Wickland. These all testify to some of the facts—some of the individuals to many of them. The reality of the facts is, I submit, abundantly established.

Here other questions emerge. What are we to think of these phenomena? From whence do they come? How shall we explain their occurrence? It is significant that indications of answers began to be discovered even at the earliest stages—that is to say, wherever psychic phenomena were found to occur intelligible significance came to be recognised in them, and wherever there has been any extended development of phenomena there has been a corresponding development of intelligibility and a growth of impression that definite intelligences were at work seeking to express themselves to the observers. In cases numbering literally thousands, the persons observing movement or rapping (*e.g.*, by a table) have proposed a code or agreement as to expressing the letters of the alphabet by certain raps,

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London Spiritualist Alliance and The Quest Club.

16 Queensberry Place, London, S.W.7

LECTURE

by The

Rev. C. DRAYTON THOMAS

on

"EXAMPLES OF GOOD EVIDENCE"

(with lantern illustrations)

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A LETTER TO CITY TEMPLE MINISTER

WHAT DR. JOSEPH PARKER SAID

MR. J. W. TURNER, of Richmond, Surrey, writes expressing his interest in the article by the Rev. Leslie Weatherhead, of the City Temple, London, reprinted in *LIGHT* of December 17th. Mr. Turner says he is a seat-holder at the City Temple and attends the services there. On October 29th, after listening to one of Mr. Weatherhead's sermons, Mr. Turner wrote to Mr. Weatherhead a long letter, from a copy of which (supplied to us by Mr. Turner) we quote the following passages:

"Dear Mr. Weatherhead.—I have been rather exercised in my mind all the week if I ought, or ought not, to write to you about a remark of yours last Sunday evening . . . Being thankful for my Spiritualistic experiences, I was grieved at your reference to 'Spiritualists with their dark room and red light.' Also, that 'Jesus would not use the leg of a table to announce His presence'—or words to that effect. There may, too, have been others present who felt as I did.

"My belief in, and understanding of Jesus, is that He *would* do such a thing if necessary. But I think He would use His Ministering Spirits. It would be, of course, for a spiritual object. He stooped literally, physically, divinely, to mix His spittle with earth to enable the eyes of the blind to be opened, physically and spiritually. I don't think He has changed . . .

"Faith alone is not sufficient for some (most) people. It was not sufficient for Dr. Joseph Parker, your predecessor (see his *Autobiography*, page 211), nor for Rev. F. C. Spurr (*Heart of a Father*, pp. 36, 37, 78). It did not save the Rev. X. from taking his life through grief at losing his wife. No Spiritualist could or would do that . . .

"To me, faith alone (if indeed such were possible) would be superstition. To quote again Dr. Parker. He said: 'If Christians had followed their leader, their Churches and Chapels would have been seance rooms.'

"I met a Principal of a Scottish Theological College, [name and full particulars given by Mr. Turner], a level-headed man surely, at a friend's house after his Sunday services. He told us that he and several others were sitting in an ordinary friendly way round the fireplace and a spirit-form materialised by the side of the fireplace, walked to, and shook hands with each of them and then dematerialised by the other side of the fireplace. I mentioned this to a Congregational Minister, well-known, with several degrees (London D.D. has since been added) and asked what he would have thought if he had been one of the company. His reply was: 'An illusion.' It is fair to assume that he would have remained an unconvinced and sceptical Thomas.

"This same Rev. gentleman told me that he did not accept the Emmaus story as a fact, and yet I have heard him read that beautiful story with solemn effect at Communion Service.

"*Apropos* of what Dr. Parker said above, Dr. Philip Doddridge (1763 divine) said: 'As the endowments of the Apostles were so extraordinary and peculiar, there is no reason to believe they had any proper successors in the Christian Church, unless it can be proved there are some who succeeded to their gifts and powers by which they were furnished for their extraordinary work.'

"Dr. Wm. Cave (1684 divine) says: 'Miracles are the clearest evidence of a Divine Commission, and the most immediate credentials of Heaven, those which do nearest affect our senses and consequently have the strongest influence upon our minds,' and referring to healing of the sick, he says: 'the Christian Religion had the highest external evidence that any Religion was capable of, the attestation of great and unquestionable Miracles, done, not once or twice, not privately and in corners, not before a few simple and credulous persons, but frequently and at every turn, publicly

and in places of the most solemn course, before the wisest and most judicious enquirers, and this power of Miracles continued not only during the Apostles' time but for some ages after.'

"It would seem that only Spiritualists can claim Apostolic Succession!

"Reverting to darkness—it surely assists concentration—yes, and reverence. In prayer we close our eyes: cover them with our hands, bow our heads very low, and (some) use muffs or hats or cloaks as if they could not have it dark enough. It is their 'closet' or seance chamber, when they are speaking to SOMEONE 'whom no man hath seen or can see.' I wonder if that aspect is realised?

"I have kept to testimony of Rev. gentlemen, but I may add one from Sir Oliver Lodge: 'We have as much right to explore in this realm (psychic research) as in any other.'

"I know of no more spiritual and Christian books and of no brighter saints (if I may dare to say so) than are to be found in and among Spiritualism and Spiritualists. Of course, the responsibility for using this or any other truth lies with the individual. An apple can be used for food or for poison (alcohol), or a frog's legs for demonstrating and discovering magnetism or for vivisection cruelty."

THE GREAT GULF

THERE are many who have pondered upon that parable wherein the Master speaks of Dives and Lazarus, and of the great gulf fixed between them, across which none could pass.

The question arises in men's minds how this can be compatible with God's love; and those who understand the facts of spirit-communion know that those from the high spheres *do* go to those in darkness, and that those in darkness *can* and *do* rise towards the light.

So it is well to consider for a while the meaning that was in His words when He spoke this parable, and to seek to bring forth the lesson it can teach.

First, it must be remembered that much therein is spoken in the language which would be understood by those to whom it was addressed, hence we have the reference to "Abraham's bosom," and to the flames of hell, and there you can clearly see that symbolical language was used, for there are no flames in that sense—only the flames of remorse. Truly, those are consuming flames, burning away the dross of the past that the intrinsic gold may shine forth, but even when remorse comes, there must be coupled with it the effort to essay the climb.

And there we draw near to the meaning of the Master's words. He pictured one in the torment of realisation calling for relief—but, that one did not proclaim a determination to seek better ways, he only asked for relief *where he was*, and while yet he remained in a state of sin. That was the gulf fixed—fixed by his own free-will—for if he had chosen, he could have started in that moment on the upward climb, and instantly relief would have begun to come. But when he called for help in the way he did, it had, perforce, to be denied, and he was told there was a gulf over which he could not pass—nor could he till his desire was sufficient to give rise to effort. An effort, however small and faulty, brings at once its own result—progress. And even as his free-will, the abuse of which held him there, kept before him the gulf over which he could not pass, so too from the same cause—his free-will—those from on high could not go to him. Near to him they could be, in love and the desire to help, but able to reach him they could not—his free-will sluggardliness said them nay.

That great gulf is but a step—and yet how great.

(*Impressional writing through the hand of Marjorie Marrian.*)

A BRIDGE TO ILLUSION

Review by H. F. PREVOST BATTERSBY

ALLUSION was made a week or so ago to the queer accounts sometimes offered us of life on the Other Side.

The present volume* is a case in point. It opens in a fashion to capture one's confidence.

The writer, Eva Burton, lost her husband, Elmer, on 1st January, 1932. Brought up in a strict Methodist home, she had but the vaguest ideas as to the future life, and resisted for some time the suggestions of a friend that she should consult a Medium.

She went in the end to a certain Sophie, and by July was in communication with her husband.

Sophie, we are told "gets into communication through her own consciousness. She is the only Medium in the world to-day who can communicate that way—the only one to whom God has given that gift."

Elmer explained that "there were only twelve real Mediums in the United States;" and the author declares that she has "found Sophie to be the soul of integrity and uprightness in her work." Elmer describes the beautiful home he has made with his own hands in five minutes; he eats, but the food seems to melt in his mouth, and has no taste; "just as it would if you were to stick your tongue out of the window." He wears short pants, there is no night, and he never sleeps. People, he says, who have things buried with them have to carry them about in the next world. He warns his friends to stop smoking, as they will have to break themselves of the habit when going over. He plants flowers by just thinking of them, and there are no weeds—"we don't have anything we don't want." But, later, there is a reference to weeds, and to their having to be pulled up.

He meets his dog and a friend who has a horse. He moves to the third Plane, where there is water, and is going to have a boat; and later catches a big fish "with no small bones." The dog "eats what he gets himself—gets it by his thoughts, I guess."

His mother comes on the scene, and asserts that she has seen God many times; and Elmer meets and talks with Christ. He describes the Church services, and explains that no one who has been married on earth can be a priest over there.

There are, says the mother, many people in the spirit world who do not believe in God; an assertion which has a genuine, because unlikely, ring about it, as has also the statement that many of those who come over "don't even believe in a future existence," and that "we do not pay much attention to the Bible up here."

Elmer paints pictures, and carries them from Plane to Plane. He has seen twenty Planes, but there are 126; and communication between them is by "what look like glass tubes—but, of course, aren't."

The author's father joins the group; he is worried that though now he has a lovely set of teeth, he has nothing to chew; indeed, the commissariat arrangements obviously do not give satisfaction. But he acquires a horse, and, with some difficulty, a buggy and chickens.

"Some people surely look funny when they go from one Plane to another," says the mother. "Can't you see Elmer with his boys, dogs, camels, horses, bird and pictures. And just think what father will look like with his horses and buggy and chickens!"

"When we cross that 'bridge' we must change in many ways," says father. But they don't seem to.

Amongst other things we learn: "God changes His mind and plans, that is why men who do not change plans are fools. He made you in His image and you

are not normal if you can't change. God changes things all the time."

Questioned as to our descent from monkeys: "Doesn't God say He made us in His own image—His image isn't a monkey! If he could make the birds and trees why couldn't He make man?"

ILLUMINATING DISCLOSURES

So far, and it is half-way through the book, one has met nothing much more than may be attributed to faulty transmission and interference by the Medium, who one suspects, has Negro blood in her.

A good deal is obviously concocted, perhaps, unwittingly; but it is probable that Mrs. Burton did get into touch with her husband, and that her mother and father communicated also.

If that were all, the book would be no more mischievous than many of its kind; but its validity is seriously compromised by its concluding chapters.

We are told "when persons leave this earth, they go either to the 1st Spiritual Plane or to Venus or stay earthbound:" they may, if lazy, be sent to Pluto or Capricorn, the dark planets.

"There are six worlds having similar conditions of life—the Moon, the Sun, Filmer, Venus, our Earth and what is called our Twin-Earth."

Elmer says on October 9th, 1933: "There is life on the Moon, it started this month . . . There are people there now, thirty-two of them—eighteen males and fourteen females. If you watch the Moon when he is full I think you will see a change in him . . . God puts the souls into stones and the stones come to life—that is how people are born on the Moon."

Asked if there was any certain length of time for a soul to be in a stone before it is born, Professor William James replied: "Yes, two months—for it to get accustomed to the air and climate."

One does not know if Professor James had any antecedent acquaintance with the Burton family which would account for the prolific use made of him here. He seems considerably altered by his surroundings, especially when describing the stone-bred people of the Moon. "The ladies are rather tall and have beautiful long golden reddish hair, pale faces and the most beautiful mouths I have ever seen. Every time I see one of those gals I want to kiss her."

Truly a startling metamorphosis of the Harvard philosopher. "You will be surprised," says Elmer, "when I tell you the Moon people speak English, all are born knowing how to speak it . . . Two hundred and seven people were born there yesterday . . . your sister was among them . . . though souls are now being born there in their material bodies the air has not been changed."

The population continues to increase; by 422 on 19th December, 1933, and 344, mostly men, on 1st January; 5,026 on 18th January, and half a million by the 25th—"All born from stones." By 10th February there were a million and a half.

We learn that: "The second testing world was the Sun. Christ was born there, also to the same souls—Mary and Joseph—and taught and healed and died a natural death . . . After life was destroyed on the Sun, Filmer became the testing world. Christ was born again there of the same parents—Mary and Joseph—and the story as we have it in our Bible is the narrative of His birth and life and death on Filmer."

"Christ was born on our Twin-Earth thirty-six years ago, having different parents and disciples and another Judas . . . His crucifixion took place on our Twin-Earth the latter part of December, 1934."

"This earth is a testing world and the worst world in the Universe . . . All bad and undeveloped persons are reborn on Earth—that is why you have so many bad people."

"Mother told me, August 27th, 1933: 'John, the

(Continued on next page).

IMPATIENCE OF A CHRISTIAN

By Rev. Dr. D. McKEEN REID, Canada

THANKS, Mr. Editor, for your suggestion, for though it may be true that a "Spiritualist" is not necessarily a "Christian" yet it is true that "all Christians are Spiritualists," and so there is nothing incongruous in my substituting "Christian" for "Spiritualist" in the title of this article, since it originates in an editorial in *LIGHT* where you expressed a wish that some one would write a book upon "The Impatience of a Spiritualist."

I grant you that a volume could be written upon this theme, for it is a great subject. Indeed, great is our impatience, whether Christians or Spiritualists or perchance unbelievers (using that in the sense of being sceptical of psychical phenomena). Was it not

(Continued from previous page).

beloved disciple, is on Earth . . . you will see him when you go abroad."

They did more than that. In November, 1934, the author went with a niece and Sophie to Palestine. It was "a holy pilgrimage to see 'Mother Mary.'"

"Our meeting with her was apparently accidental, that being the way they above usually arrange events." An intimate description follows.

"Quoting Professor James: 'Mother Mary' told her son she was tired of Paradise—she was ready to suffer again . . . 'Mother Mary' has met 'Joseph,' and she is very happy with her new love. 'Joseph' is the same soul that took the part of Joseph before."

The unfortunate Professor James is further represented as adding: "Christ will be reborn in Jerusalem the latter part of 1935 . . . When Christ is about four years old 'Joseph' will be told of His birth and commanded to bring Him and 'Mother Mary' to America . . . Christ has told Peter he will have to take charge of many things here while He is away . . . That means Peter will have to keep 'The Book' and that, I should say, is a hard task . . . but with Peter taking over the job, and John the Baptist helping him, and Christ Himself coming here nights, I think we can manage to get along."

The party meet John, the beloved disciple, on a ship at Beirut; he was returning to America, dressed as a priest in a long black robe. Sophie saw Christ walking on the road to Jerusalem and conversed with John the Baptist in a church in Chester.

There is a good deal more, mostly from Professor James, about races on Mars, in the centre of the earth, and on the planet Jupa, which is three billion miles away, *beneath* the Earth, with attractive matrimonial arrangements—"A man has his house full of women all the time"—but in two years they are all to be destroyed by an earthquake, which will be felt on the Earth. Some earthquake!

THE BOOK AS A WARNING

These preposterous details may seem superfluous; but had the latter half of this volume been omitted, it would have differed but little from many other works of the same kind, which have a glimmer of reality woven into their incoherence.

Here the distracting influence is evidently Sophie. She may have had psychic powers, but her mentality is stamped unmistakably on the picture as it proceeds.

Scripture is continually quoted in corroboration. For the stone-people on the Moon: "God is able of these stones to raise up children unto Abraham."

For John's prolonged existence: "If I will that he tarry till I come." And so on.

There is no suspicion of irreverence in all this queer stuff; far from it! and that again is indicative of the Negro mind that achieved a like immunity in *Green Pastures*.

What does offend one is the attachment of all these turgid absurdities to the honoured name of William James.

one such who said: "God sits in his heaven and does nothing?" We others know differently, yet we also cry with dear Stead, "I'm in a hurry and God isn't."

Poor Saul of Tarsus is much in my thought these days of waiting, who, being a Spiritualist (for was he not a Pharisee, the Pharisees believing in angel and spirit and survival?) became a believer in the Lord through a psychical occurrence on a road and received guidance through a Medium in Damascus and later in a trance vision in Jerusalem. I wonder—was he impatient in Tarsus where he waited for ten long years, when no opening appeared for his presentation of the message that so burned in his heart which he had first proclaimed in Damascus, from which city he had to flee so ignominiously, and had desired to preach in Jerusalem when the Lord Himself intervened intimating that the door was closed and that for his preservation for his future work he would be safer elsewhere?

Paul's conversion followed a period described by Ramsay (see *Paul the Traveller and Roman Citizen*, page 41) in the words: "For a time it seemed that the religion of Christ was stagnating into a sociological experiment." Stephen was the instrument of spiritual resuscitation, as he was the means of the awakening of Paul's conscience. For it is true, as Augustine has declared, "That unless Stephen had prayed, the church had not had Paul" and he had been "kicking against the pricks" ever since his witnessing that martyr's acclaim in the very moment of his death: "Behold I see heaven opened and Jesus standing at the right hand of God," a psychical experience showing the activity and support of the invisible ones, so helpless in the face of the ruthlessness of free and hostile human agents.

It is surely a comfort and reassurance to know that our spiritual guides and co-operators must wait also on favourable human conditions. If these delaying frustrations are to be overcome, we must have patience.

I do not know how Saul spent the intervening years. Probably he rustled while he waited, bore testimony where he could and prepared himself for the larger opportunity which had been predicted. At any rate, he was ready when the call came.

Barnabas was the agent of direction—Barnabas with the credentials of the mother church aroused from her lethargy by psychical manifestations in one of its lay-mission and unblessed groups, "Barnabas, a man full of faith and of the Holy Ghost." True leadership is found in men moved by confidence in spiritual forces. Barnabas came to Antioch where he observed a religious movement sweeping the city. Seeing a great opportunity there, and being himself unambitious for personal advancement or prominence and feeling no special fitness for the task, he chose rather a long journey to Tarsus where, he knew by his spiritual illumination, waited the man for the hour in the person of Saul.

Hence we find in the record of this historical church a joint year's pastorate of Saul and Barnabas, where several significant things occurred—Saul became Paul and chief, many people were instructed, believers were first called "Christians" (a nickname presumably because of their allegiance to Christ), the relief donation to their brethren in Jerusalem because of an impending famine of which they had been psychically made aware through "gifted" people in the church known as "prophets," and the sending forth of heaven-chosen evangelists in direct spirit guidance.

Paul's long period of marking time had borne abundant fruit. The gospel seed does, given time, find a plentiful harvest in some soils. Somewhere the fields become ripe for the reaper's sickle. "In due season we shall reap if we faint not." A people were being prepared in Antioch for Paul's ministry. Humble folk were sowing the gospel seed. Paul entered into and participated in their harvest. We must not forget the debt we owe to our pioneers. (See *Acts, ch. II.*)

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

THE "UNPARDONABLE" SIN

Sir,—Knoch's translation of the passage, Mark 3, 29, as "Having no pardon for the *eon*, but is liable to the penalty of an *eonian* sin" is probably nearest the truth.

The idea of the *eon* during which pardon is withheld, with an ending, and therefore a beginning, makes it possible that the *eon* is what is referred to in Scriptures as a House of Israel. The *eon* may be the house or it may be the number of the houses which collectively make the cycle.

Peter enlightens our ignorance to the fact that the "day" of the Lord is a thousand years. Paul writes that "blindness in part is happened to Israel," therefore the days and the latter days have ceased to convey their real meaning to us. I have found that the five lengthy periods, or Zodiacal Houses of Israel of the Scriptures are repeated so many times that it is perhaps reasonable to regard these cycles as *eons*.

The disciples of Jesus were called the "Fishes." They used the symbol of Fishes because it was that of the Zodiacal period into which the world was entering. As a prophet, Jesus foretold the next Zodiacal period after the Fishes, the period of the MAN—Aquarius.

The House of the Fishes is feminine and the house of the MAN is male. Jesus addressed his generation as "daughters of Israel," and many times he prophesied of the Son to come. He somewhat sadly relinquished the "daughters of Israel" to a "house desolate" (Luke 13, 35).

In what way did he mean that the house of the daughters was desolate, unless he was thinking of the Law of Moses which separates the males only for work as Levites and priests?

Jesus told the woman that only the Jew knew what he worshipped, and salvation came first to the Jew. Knowing what Jesus, as a Jew, knew is therefore essential to salvation.

Why should the two thousand years since the time of Jesus the Christ—a feminine world-period—end with a complete ignorance of the reality and the spiritual meaning of the laws of Moses, unless it is because the Woman of Samaria and the Daughter of Jerusalem are identical in being without knowledge of spiritual wisdom?

The Prophet Amos says, "The great houses shall have an end," and at the present time the world is at an end of a great house—the house of Pisces, the sea waters and fishes. Fortunately for us, the world emerges from the "mire" of waters and earth to enter into the finer vibrations of air and spirit-fire.

In an interesting book of automatic script published by Mabel Beatty, *The New Gospel of God's Love*, there is, in answer to a question put to the spirit-control, an explanation of the so-called subjugation of woman. I quote the passage, for it confirms these feminine and male periods as great cosmic events:

"There is a further reason for this so-called subjugation of woman, it is a cosmic happening; the woman represents the quiescent force in which the world develops spiritually and in peacefulness. She represents equilibrium also, whereas man represents the driving force.

"At a certain stage in cosmic progress, it is necessary for the driving force to become greater in power—then woman is not equal, but in subjugation; at the same time, owing to this, there is war, want of peaceful arts, beauty and spiritual development.

"Progress is dynamic, development is static; and when the universe or one portion of it is in this state, the woman, or psyche, is not the perfect equal, but when

the male or dynamic force has completed its work, then equality gradually rises and men and women are in definite equilibrium until the time comes when woman becomes the one in *ascendant*. This again continues for a long period of cosmic time. But it is not perfect either; and again the male element or dynamic force makes another push forward.

"We speak of vast periods of time, remember. At the present stage, woman is beginning to become in perfect poise or equilibrium with man, then comes a so-called Golden Age, it is the best and most perfect period; but, remember, these periods are cosmic events, and there should be no bitter recriminations on the part of those that have been taught these cyclic laws. A Golden Age comes whenever the true equilibrium is established between the two great forces, and there have been many, for the age of 'man' is beyond all present known systems of time computation."

The "unforgivable sin" is defined as man's (MAN) condemnation of the Christ-spirit as an "unclean spirit."

The Daughter of Israel sins in ignorance, therefore her sin may be forgiven when she brings the appropriate sacrifice according to the Law of Moses in the ancient manner as a new orientation of life. These sacrifices of the Law of Moses are revealed to the MAN, Aquarius, who, when he is taught the inner wisdom of the Scriptures, accepts the Laws of Re-birth and Reincarnation as a necessity of the path by which he follows in the footsteps of the Christ.

ISABELLA WRIGHT.

Author of "A Key to a New World."

[NOTE:—Articles on the topic of "The Unpardonable Sin" appeared in our issue of September 3rd and September 17th.]

INTERSTELLAR COMMUNICATION

Sir,—Dr. Helgi Pjeturss' letter on "interstellar communication" (LIGHT, 17th December) prompts one to request the favour of other readers' contributions on this subject.

Some time ago, during "sittings" at regular periods with my friend, Miss M. H. Collyer—non-professional automatic writing Medium—several communications were received expressing somewhat similar ideas on the habitation of planets and fixed stars by post-terrestrial and other beings. It was emphasised that some earth-folk, on passing out of the flesh, would find themselves in familiar surroundings because the greater portion of the "self" was already functioning there, and attempts were also made to give other particulars, including the names of two different planets, which the Medium and myself could each regard as our homes.

Neither Miss Collyer nor myself were particularly interested in, nor had studied this aspect of the subject, and were inclined to regard the communications as unaccountably fantastic, and we at present hold no set opinion regarding them.

I am quoting from memory, as the MS. is not available for reference, but as it is intended to include these with other script in book form, and publish them in the near future under the title of *When We Wake*, it will then be possible for those who are interested to judge for themselves.

Meantime, other readers' experience and opinions on this particular aspect of the subject would, I feel sure, prove of interest to many. E. P. DAMPIER (Capt.).

THE CHURCH AND PSYCHICAL RESEARCH

At the Leicester Clerical Chapter an invitation was received from the local Psychical Research Society to attend a special meeting to listen to a lecture on Psychic Research by a well-known clergyman from the south. The members of the Chapter expressed their inability to attend the meeting, but were quite ready to invite the lecturer to speak at one of the future meetings of the Chapter.—(Church Times.)

LEAVENING THE CHURCHES

By G. E. WRIGHT

WHETHER Spiritualism is or can become a religion, is a debatable question, and probably will continue to be such for a long time to come. Some people there are who, in their acceptance and practice of Spiritualism, unite it, or rather completely intermingle it, with their religion, so much so that for them Spiritualism is religion. Others draw a clear line between the two, setting up, as it were, separate departments of life in this particular; though it must be difficult at times rigidly to keep the frontier of each department unbroken. Then, again, there are those who take no account whatsoever of the religious aspect, but direct their attention exclusively to the scientific point of view.

Psychic powers, being governed by natural laws, are not necessarily or automatically associated with spirituality. Whether they become so associated, or not, depends on the use that is made of them. Shakespeare tells us that: "A man may smile and smile, and be a villain;" and a man may be psychic and more psychic, and be a blackguard. Religion, in the last analysis, is a purely personal matter; and thus it rests with each of us individually to apply, or not to apply, to our religion such psychic knowledge or powers as we may possess.

As to the advisability of developing our psychic powers in a spiritual direction, or relating them to such religious convictions as we already hold, there are many points the consideration of which may prove advantageous.

The knowledge gained through psychical demonstrations, so far from alienating us from spirituality and the practice of religion, tends rather to strengthen and enlarge our spiritual outlook and standing. While limiting ourselves to the doctrines and teachings of orthodox religion, we have met with much that we could not reconcile with an intelligent interpretation of God's plan for the universe, and particularly for the life of man. To those who are content to accept the dictum of teachers, who claim the right to guide mankind in the way of truth and who arrogate to themselves authority for which they claim divine sanction, the path of spiritual progress may be easy and comfortable; and, indeed, there are many, very many, devout souls who pursue a course of enviable sanctity and service solely under the influence of those into whose hands they commit themselves for guidance, following unquestioningly such teaching as is given to them.

It may well be that some of us cannot submit to be led and governed in spiritual matters by those who claim authority therein; that we find faith and docility of mind unsatisfying and not acceptable to our intelligence, because we require something more, something that appeals not only to the emotions, but also to the intellect; but we must not overlook the fact that to many people faith is all-sufficing, faith is all-powerful in its effect on their lives; enabling them to walk in the light of God, in the beauty of holiness, and to pass triumphantly and with joy through the change called death.

Can Spiritualism offer to man anything approximating to that which, as we have seen, can be attained solely through simple faith? Is it any part of the purpose of Spiritualism to carry the knowledge that it affords into the realm of conduct, of character—in a word, of religion; or is it concerned with nothing more than the revelation, through the use of psychic powers, of certain scientific facts?

One thing seems certain, and that is that, at least in the higher type of teachings coming to us from the Other Side, there is a constant advocacy of the application of the knowledge obtained through the exercise of psychic qualities to spiritual development; and we find that those who give out these higher teachings reserve their most impassioned appeals, their

most ardent persuasions, their highest flights of eloquence, for the preaching of righteousness.

Comfort in bereavement, the joy of communion, the assurance of Survival—important as they are and powerful to bless the soul of man, are but the beginning and foundation of Spiritualism, on which, if we will, we each may build a religion both strong and beautiful.

But what, some may ask, of such religious convictions and acceptances as were ours before coming into contact with Spiritualism? A very pertinent question and one on which our future contentment largely depends. In this connection one thing seems clear, that the matter cannot be resolved by violent means, whether on our own part or that of others who seek to aid us. Those who adopt forceful measures often defeat their own object thereby. The whole question is one of growth, often slow and painful. Habit is strong; old associations cling; religious beliefs and practices are often deep-rooted. A ruthless attempt to uproot them seldom succeeds; an attitude of patience will often produce, imperceptibly, such a change of thought as will eventually blossom so unexpectedly as to astound the mind with a sense of freedom hitherto unknown.

It is, indeed, a process of adaptation through which old ideas, so far as they can be reconciled with the new, are retained and garnished afresh; while those that cannot be so reconciled are found to have

Folded their tents like the Arabs,
And as silently stolen away.

Thus, it is abundantly possible, without doing any violence to cherished ideas, to grow into the new light, proving all things and holding fast that which is good; discarding nothing that is of real value, but rather merging old values with the new; neglecting not the emotional, intuitional or mystical aspects, but welding them with the proven facts of Spiritualism into a religion such as shall satisfy the cravings of the spirit of man and command the approval of his intellect.

But beyond the more direct religious influence within the ranks of Spiritualism, this new revelation is widely affecting the various older organisations in a marked degree. Coming, as it does, at a time when these bodies are seriously concerned as to their standing and their methods, realising that they are losing ground and their hold on mankind, it cannot fail to attract attention as a possible means of assistance towards that rehabilitation which the Churches so much need and desire.

Confessions of this need are becoming more and more frequent and candid. The foundations of tradition and authority are felt to be less secure than they have appeared to be in the past. Leaders in the field of religion are becoming less sure of their claim that revelation reached finality many centuries ago, and are beginning to entertain ideas of a progressive revelation. That delightful cynic, Dean Inge, has frankly stated that: "It is fatal to orthodoxy to think;" an Australian Archbishop has made the pronouncement that: "Most of the stuff that the Churches are giving out is traditional superstition;" and on every hand the Churches are taking stock of their equipment as men charged with the cure of souls.

Meanwhile, the teachings of Spiritualism are gradually permeating the Churches, introducing, through a wider vision, a new hope and a new power, whereby they may be enabled to present their teaching in such a form as to appeal to the enquiring mind of the present generation. The extent of this permeation cannot be estimated, but it is undoubtedly great and constantly growing, so that it bids fair to become the greatest factor of all in the work of uniting Spiritualism and religion. Indeed, we have it from *the Other Side* that, in fact, this is so; that Spiritualism will not, of itself, come to much, being destined rather, first to leaven the Churches with spiritual light and understanding, and then, Phoenix-like, to pass, while from its ashes shall arise its crowning glory, the Universal Church of God.

Light

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EDITOR GEORGE H. LETHAM

As We See It

FAREWELL TO 1936

BY the peoples of our Empire, 1936 will long be remembered as the Year of The Three Kings. During the first month we were giving our allegiance to George V. He passed, and the nations put aside their sorrow and gave joyful recognition to his son, Edward VIII. Now he too has gone, and at the close of the year we sing "God Save the King" of his brother, George VI.

One wonders at times how these quick-following changes must have looked to those on the Other Side? It is an old saying that "the onlooker sees most of the game"; and one would suppose that, freed from the limitations of physical sight and brain, at any rate the wise ones amongst those discarnate watchers would be likely to have a wider outlook than our own. They have "the wide horizon's grander view"; they are not personally affected as we are. What would be their judgment on the year that is gone, and what their counsel for the New?

It would scarcely be unanimous either in judgment or advice—we know that *tot homines, tot sententiae* still obtains There even as Here. But we think that, in the main, amongst those close enough to watch events, there would be a certain agreement. Would they not be unanimous in bidding us withhold condemnation? We each of us make our own condemnation and our own retribution—let that suffice. They might remind us, too, that we are still too much in the midst of the turmoil—too close to the events of 1936 to see things in their true perspective. Many of us, perhaps, would say that it was in part thanks to those Unseen Onlookers, with their continued loving interest, both in the individuals and in the lands they lived in and worked for, that this country and the sister nations of the British Commonwealth were enabled so quickly and quietly to adjust themselves to the sudden changes—to the wonder and admiration, so we are told, of other nations.

As we step into the New Year, let us try to realise something of their wider outlook. Shadows there have been, and still are, we know; but when we face the sun, we do not see our shadows—they lie behind us. Let us greet 1937 with our faces to the Light, upheld by our Faith in the Power of Good, and holding to that charity that "rejoiceth not in iniquity, but rejoiceth in the truth."

Substituting stress of events and the oppressive suggestions of fear for the streets and buildings, we

(Continued at foot of next column).

SIGNS AND WONDERS

FATHER HERBERT THURSTON, the Jesuit Psychical Researcher, writing in the current issue of *The Month*, on "Bodily Elongation," says:

"If in the articles which I have from time to time contributed to these pages I have often inclined to a rationalistic explanation of phenomena commonly held to be supernatural, I may confess that my judgment in this matter has been influenced by the fact that many analogous phenomena, attested by good evidence, are to be met with in the annals of Psychical Research.

"The levitations of D. D. Home bear a close resemblance to the aerial flights of St. Joseph of Cupertino. The fragrance perceived during the séances of Stainton Moses has a hundred parallels in the sweet odours which were intermittently associated with the ecstasies of such saints as St. Catherine de Ricci or St. Veronica Giuliani.

"The many recorded cases in which the Blessed Sacrament has flown from the altar or from the hands of the priest to the lips of an enraptured communicant may be regarded as a form of the phenomenon familiar to Psychic Researchers as 'telekinesis.' The bilocations which are related in the story of St. Alphonsus Liguori or of St. Francis Xavier, would seem to be of quite ordinary occurrence if we may judge by the similar cases investigated by Gurney and Myers in their *Phantasms of the Living*. The luminous radiance spoken of in the lives of so many holy people, from St. Catherine of Siena to the Curé d'Ars, is also of frequent occurrence in the manifestations of Home, Eglinton and other Mediums.

"Even the remarkable 'spirit drawings' executed by such people as Mr. E. L. Thompson and Miss Heron Maxwell, who have never had any sort of artistic teaching or practice, have their counterpart in two similar drawings still preserved, which were made by the Blessed Crescentia Höss at the beginning of the eighteenth century.

"In one of Crescentia's ecstasies she had a vision of the scourging of Our Lord, and at her Superior's request she described to her the kind of implement employed. There were, according to her account, bundles of thorny boughs and also whips formed of a number of cords which had small metal sickles attached to their extremities. As a further test, her Superior commanded her to draw them while she stood looking on.

"The poor Sister (she was a weaver's daughter, a destitute girl who had only been received into the convent with reluctance as an act of charity) had never learnt to draw, but under obedience she set to work with a pencil and a sheet of paper, and produced two sketches which, from the point of view of draughtsmanship, are astounding for delicacy and firmness of every line. Her biographer, who reproduces the two drawings in facsimile, declares that 'many thousand people, including great artists, have expressed their astonishment that an untrained hand could have executed such work.'"

(Continued from previous column).

might ask in the words of a country-lover burdened by the confinements of life in a large city, who once wrote:—

When buildings hem us closely in and walls shut out the light,
When air seems dank, and sky and sun are hidden from our sight,
When heavy darkness wraps us round with coming of the night,
Then take us to a hillside, Lord, where sea and skyline blend,
Where leagues of green stretch in between—and in Thy mercy send
THE WIDE VIEW, THE FAR VIEW, THE VIEW THAT HATH NO END.

LOOKING ROUND THE WORLD

HOW SPIRITUALISM IS JUDGED

THE following conversation took place (literally) a few days ago:

Q.—“Where is it you work?”—“The L.S.A.”

“Whatever does that stand for?”—“London Spiritualist Alliance.”

“Do you mean to say you are a Spiritualist?”—“Yes.”

“I should never be able to believe in that. What is it you believe?”—“Survival, for one thing.”

“But you believe you can talk to dead people, don't you?”—“Not dead people, but people who are alive on the Other Side.”

“I could never believe in that! Do you really?”—“You can't help it when you have had your proofs.”

“Well, I should never have enough faith for that. But then, I don't really know anything about it.”

It is, of course, the people who “don't really know anything about it,” who are the most thorough-going opponents of Spiritualism.

GOOD EVIDENCE

Next Thursday evening (January 7th) “Examples of the Good Evidence” on which Spiritualists base their assurance of the fact of Survival, and the possibility of a real “communion of souls” (not restricted to “souls” although including them) will be given by the Rev. C. Drayton Thomas in the course of the opening lecture of the L.S.A. Spring Session. If only a few of the people who “don't really know anything about it,” would attend and listen to what Mr. Thomas has to say, they would cease to wonder that Spiritualists refuse to be shaken in their knowledge and belief by the objections and criticisms based on lack of knowledge.

PROPHECIES FOR 1937

The *Daily Mail* gives prominence to predictions for next year made by Mme. Genevieve Zaepffels, directress of the Centre Spiritaliste de Paris, who a year ago prophesied accurately that Ethiopia would be conquered and that there would be civil war in Spain during 1936.

Amongst the prophecies for 1937 are:

The war in Spain will not finish;

Belgium will again be plunged into mourning;

Italy will suffer a set-back;

The German army will be mobilised, probably against Russia; and

Blood will flow in France, in the streets of Paris.

A PUZZLED READER

On this matter of prediction, a correspondent (using the pen-name “Curious”) writes:

“What has puzzled me considerably has been the manner in which the prophecies anent Mussolini and Abyssinia all went ‘phut,’ especially as they were by outstanding Mediums whose Guides, one would have thought, would not lightly give an opinion as to what was to happen unless they had had reasonable grounds, in their ability, for expressing such opinions.”

It will be interesting to note whether these new predictions by Mme. Zaepffels are fulfilled.

POINTING THE WAY

Miss E. Rose MacKay is a member of the L.S.A. whose recollections go back over much of its interesting history, and who for many years past (to quote her own words) has “been receiving messages from the Beyond—at first from near relatives and friends, later from unknown guides.” Selections from these messages have just been published in a booklet entitled *Pointing The Way* (Hillside Press, 1/- post free). “I only want to share with others,” says Miss MacKay, “the gently persistent guidance that has led me into the way of truth and opened my eyes to the wisdom and love of God.” Readers will find the messages not only helpful, but interesting.

NEW PLEA FOR AGREEMENT

MANY are the pleas on which the great Religions are invited to work together. Spiritualists put forward a common belief in Survival as providing a common basis for mutual help and goodwill—but without much success so far, as adherents of the various Religions are generally more inclined to stress their differences than to dwell on their points of agreement.

In a book just issued, *Wayfarers* (Riders, 5/-), Mr. C. E. V. Craufurd puts forward a belief in Monotheism as a common ground for unity of action amongst Christians, Jews and Muslims, who, all told, number 924 millions. He asserts—as do many others—that Trinitarian Christianity, as set out in the Creeds, is not the religion taught by Jesus, and urges that Christians should turn again to “the simple doctrines of Christ” as the first and essential step towards agreement with Jews and Muslims.

A large part of this very unusual book is taken up with an interpretation of the Prophecies of Ezekiel, in which the psychic experiences of the Prophet and the psychic nature of his utterances are brought into prominence, and the author stresses his view that some of Ezekiel's predictions are yet to be fulfilled, and that they seem to be on the verge of a fulfilment which will bring very astonishing terrestrial and international results in and around Palestine and Egypt.

FOR STUDENTS OF ASTROLOGY

The remarkable accuracy (as proved by fulfilment) of Cheiro's astrological predictions regarding King Edward VIII. (see *LIGHT*, December 17th) will no doubt stimulate the already widespread interest in Astrology, and studious people will want to know something of the theories on which predictions are based. By such, a book just issued will be welcomed. It is by Raymond Harrison, is entitled *The Measure of Life*, and is described as “an introduction to the scientific study of Astrology” (Stanley Nott, Ltd., 10/6). The book contains, amongst other attractive features, fifteen “charts” of well-known men and women (such as De Valera, Hitler and Mussolini), which are used to illustrate the teaching of the author, who is described as “an astrologer of considerable experience” who “has aimed at producing an ideal handbook both for the general reader and the student.”

A DOG GHOST

It is recalled by a writer in the *Daily Sketch* that at one time Mrs. Violet Tweedale (whose passing was recorded in *LIGHT* of December 17th) was at one time a prominent social figure in London, and that at her house in Hill Street notable visitors included Browning, Gladstone, Leighton and Mme. Blavatsky. The writer continues: “Mrs. Tweedale was a convincing teller of ghost stories. One concerns an experience Millicent Duchess of Sutherland had while visiting her. In the morning the Duchess mentioned that she had been awakened by a dog in her bedroom. She switched on the light, saw no dog, and prepared to sleep again, only to be roused once more. It seemed that her hostess had recently lost a favourite dog, Pompey. After his death Pompey was seen about the house and garden by several people.”

BIG PRICE FOR “HAUNTED” HOUSE

One of England's oldest houses, Chambercombe Manor, North Devon, which is mentioned in Domesday Book, has been sold for £4,200. It is known in the district as “The Haunted Farm.” The “ghost” is reported to be a Spanish noblewoman, whose skeleton was discovered some years ago lying on a bed in a hidden chamber which is reached through a secret panel.

REINCARNATION—CLEAR PROOF WANTED

By K. P. GUZDUR, OF BOMBAY

I FIND my prejudice against the Reincarnation idea latterly rather weakening in view of the increasing number of people, and also some spirit-guides, who are coming forward to testify to its reality. But, due perhaps to a scientific complex, I find myself up against some formidable hurdles, and I am only waiting for these to be cleared satisfactorily before I become a convert.

In the first place, there is a large consensus of spirit-testimony that in the life after death there is ample scope for the evolution of the ego. Spiritualists are familiar with all the elaborate and precise details of the life and progress of spirits from sphere to sphere. If these be facts, *can* there be, *should* there be, Reincarnation?

The next question is, if Reincarnation be fact: (a) is it a universal fact, or (b) is it only for those who desire it, or (c) is it enforced by God in particular cases for particular reasons, or (d) does it occur in both the cases (b) and (c)?

Again, what is the exact mode or process of Reincarnation? The general spirit-teaching is that at death the spirit-body is escorted to the spirit-spheres, where it remains unconscious for a longer or shorter period, after which it awakens to its new surroundings, meets loved ones, lives in a house of its own making, and lives eternally in the spheres. If this be true, and Reincarnation be also a fact, the question arises, *when* does the latter occur, and *how* does it occur?

As to the *when*—is the precise time determined by some spirit-guide, or by the entity itself? Is there any kind of preparation such as winding-up the spirit-home, farewells, etc., or is it sudden, or impulsive, and without notice, so to say?

As to the *how*—perhaps it is to be presumed that it is the natural and usual process for a more or less developed ego, with all its manifold attributes and experiences, to descend from heaven and crouch into some foetus. If so, who chooses this particular foetus—God, the spirit-guide, or the entity itself? Again, what kind of consciousness and life does the reincarnated entity (who may have attained, perhaps, an age of 100 years during the previous incarnation) possess right from the time of quickening and gestation in the womb up to, say, the attainment of manhood or womanhood? The old entity, as we know, has its character and personality intact. Its etheric body is the same size as its earth body. These are facts beyond dispute. Further, there has been no spiritualistic evidence so far that a grown-up etheric entity can dwindle to any size less than its own, much less to the size of a foetus. Such a metamorphosis seems about as likely as the compression of a macrocosm into a microcosm. Yet, if Reincarnation be fact, the process must take place. Does it? If Reincarnationists say "no," then what exactly is the change that occurs? If they say "yes," they might explain exactly where the old full-grown entity locates itself, and what sort of a life and consciousness and career it is enjoying the while its new body, both material and etheric, and its faculties are maturing.

Another point. According to spirit-teaching, the population of the various heavens is multitudinous. If the Reincarnationist be correct, there can be no such population, except of spirits or angels eternally exempt from incarnation. The greatest believers and protagonists of Reincarnation, and also the most numerous, are the Easterners. According to them, Reincarnation is continuous and unending till the soul is purged of all material dross, attains Nirvana, loses its identity, and merges into the ocean of spirit. Under this theory, the existence of an entity like the "Lady Nona," whose impressive communications are greatly exercising the

minds of Spiritualists, is inconceivable, especially as it says that Reincarnation occurs immediately after death. Neither has she attained Nirvana, nor does it seem as if she is going to reincarnate.

Possibly there are two theories of Reincarnation, the Eastern and the Western, the latter postulating an interval of existence in the spirit-worlds between incarnations. If so, there needs to be a reconciliation of such a fundamental difference.

There is a further difficulty. According to both theories, the exit into Nirvana must be not from any spirit-world, but direct from this mortal-world. This implies the attainment of supreme spiritual perfection in the final earth incarnation. Probably no generation has been aware of the existence of any but a paltry few—if even these—of such embodied angels in its midst; hence the conclusion must be that practically all the present inhabitants of the world, and those for centuries to come, are and will be the identical ones who descended from the monkey. Verily, not a cheery prospect for poor hoping God!

INEQUALITIES OF LIFE

By far the greatest prop of the Reincarnationist is the fact of the inequalities of life. This would be a very plausible, nay, a rather sound argument for Reincarnation, had we had no spirit-communications. Nevertheless, as we have had some weighty communications, especially during recent years, affirming Reincarnation, let us concede for a moment that it is a fact. The question at once arises: Why are the spirits, particularly the higher ones communicating with us, not unanimous? Surely, they should be on this fundamental fact, however they may differ about relatively minor matters. They should be quite as unanimous as we would certainly be in enlightening (were it possible) the inquisitive people of some distant world of the existence of a sun and moon in ours.

Again—and this is a vital point—why should the knowledge of our past lives (or, at any rate, of a few preceding ones) have been withheld from the great majority of us? We have been often told that God has his own reasons for the secrecy. That seems doubtful; at least, it does not square with human reason (itself a godly gift) to reward or punish a person without telling him why. The revelation of our past records cannot be other than a spur to effort, or at least a means of willing resignation to a hard lot. As it is, the secrecy does seem a foolish prank, and a patent injustice if Reincarnation at all be fact.

The above doubts about Reincarnation are shared by probably a good many of the readers of LIGHT and by large numbers of people outside. If they are to be convinced, there should be clear, unequivocal answers to the questions raised—answers supported by cogent proof, not mere vague generalities or empirical statements, of which there is already a plethora. As matters stand, no scientist worth the name could be conceived of as a Reincarnationist.

The only way, in my humble opinion, to get at the truth of the matter is to appeal to all the higher spirits, who are at present communicating with us, to hold a council, settle the matter amongst themselves and communicate the result to us. There seems no other way, and the task may well be undertaken by the leaders in the spiritualistic movement.

I would suggest, incidentally, that an authentic elucidation might likewise be obtained of the various other conflicting spirit-messages. This conflict is a great drawback of Spiritualism. Its removal will enable Spiritualists to face sceptics with better assurance, and will in all probability materially accelerate the spread of a movement which undubitably holds the best promise of world salvation in spite of fire-spitting dictators and myopic priests and scientists.

ANIMAL SURVIVAL

By E. B. GIBBES

AT a recent lecture given by Miss Geraldine Cummins to the Psychic Centre of the Ladies' Lyceum Club, one of her most applauded remarks was in connection with the survival of animals.

A certain communicator called "T.M." (whom neither Miss Cummins nor I had ever met), remarked that it would be most unfair if animals did not survive. When I became acquainted with his wife at a later date, she corroborated this statement, saying that her husband had frequently used these very words to her when discussing the subject of survival.

Whether or no our pets are with us in what F. W. H. Myers calls "the World of Illusion," is a moot point, but evidence goes to show that this is so.

In connection with the survival of animals, it is of interest to record a conversation between two characters taken from *Fires of Beltane*, the Irish novel by Geraldine Cummins recently published. It runs as follows:

"Owen loves children," replied Norah.

"He does, and birds and beasts too. Often of an evening I've seen that old man with a tail of children after him, and he discoursing to 'em about birds, and ants and grasshoppers."

"That's right," said Norah. "Sure, I used to be one of the children myself."

"Yerra, I wouldn't be bothered listening to his stories," said Ellen, a little impatiently. "Still and all, he keeps the children quiet. But he's queer like, now and then, saying that the animals have kind of souls—telling the boys that they must not think of robbing the nests any more than they'd rob a baby from its mother; bidding them not beat or torment the ass, and the goat, or tie a tin can to the cat's tail. 'Because,' he says, 'you'll pay hereafter, you'll be tormented for it some day yourself.' Now, Norah, that's hardly wholesome talk."

"Well," said Norah, "I'd say it was wholesome enough. There's St. Francis—usedn't he to talk to the birds the way you'd be talking with human beings?"

"Oh, ay, St. Francis," said Ellen vaguely, not being very sure of her ground, "but I was thinking it bad like for Owen to be saying birds and beasts have souls to save. Sure, that's falsity. Doesn't the Church teach that they haven't one single soul between them, the lot of 'em?" And with a sudden display of knowledge, Ellen added: "They follow the law of nature, whereas we have the law of grace."

Norah acquiesced in what purported to come from the Church, but she added: "Still, Owen knows his own know, and we've seen him above at Derrycool talking to his old crow, and, seemingly, the bird knew the sense of every word he said."

The cruelty of some of the Irish peasantry in connection with animals is illustrated by the action of Teresa Scully, another character in this charming and beautifully written novel; and one may well ask how far this is due to the view their Church holds about animals. Incidentally, I may mention that the story of Owen McMahon and his pet crow "Bird Alone," is, to my mind, one of the most touching in the whole book.

In discussing the survival of animals in *The Road to Immortality*, F. W. H. Myers makes the following comments:

"You must understand that if man's soul continues to evolve in another life, in another state of existence, it necessarily follows that those other animated forms which contain the power to evolve have also the possibility of sending out a mysterious essence which may be likened to what we call the soul in man . . .

"Certain dogs, horses and cats, also monkeys, are possessed of a nucleus of intelligence that resembles,

in some ways, the crudest of souls that inhabit the bodies of men. These dumb friends of ours pass into 'the land of earthly desire,' as some of us call it. 'After-death state' is perhaps, a better term than 'land.' I wish to indicate by this term that they do, very often, exist in a world beyond your world . . .

"In this habitat, old dog friends or cats who were comrades in other days may gravitate again to their masters or mistresses by virtue of their affection for them, that is, if the masters and mistresses are living in this 'shadow land' . . ."

THOUGHT FORMS

In *Beyond Human Personality*, Myers amplifies his former essay by explaining that "the death of the material body does not necessarily imply the immediate destruction of the hunter's instinct, of the craving for excitement of shooting and slaughtering birds, beasts and fishes . . . But the hunter's victims are not, as on earth, animated by the life principle. They are merely the creation of his imagination . . ."

In other words, they are thought-forms shaped in the subconscious mind of the sportsman.

Some time ago, a communicator who had recently died wrote through Miss Cummins that he was living on his farm—a replica of his house and grounds on earth. He stated that all the old horses he loved were there, and that on earth he had always wanted a herd of shorthorns—now he had them. They grazed peacefully, but appeared not to get food from the grass. This, he said, puzzled him very much. Later, he said he had been riding in point-to-point races. On another occasion he wrote that he had "shot a woodcock—a funny game. It was a woodcock, but it wasn't alive, it was flying round, but not alive, not the same kind as the living birds. I can't explain, but it was good sport."

All this sounds rather fantastic. But in view of Myers' explanation it would seem to be possible.

It appears, therefore, that there are two forms in which animals exist in the Beyond. We have those earthly companions we love and need so much for the fulfilment of our happiness, and we have also the creations of our subconscious minds, pictured by ourselves for our own amusement in order to give us our earthly desires.

In connection with the above extracts, it is of considerable importance to compare the manner in which the Myers scripts are written with that of Miss Cummins's normal composition in *Fires of Beltane*. And readers, familiar with the Cleophas volumes, have, in these, a third style of writing by the same hand, to compare and to ponder over, if they are inclined to attribute her supernormally written works to her subconscious mind

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neither occasion did the dog appear to make use of either the sense of sight or of smell.

That cats find their way back to the familiar spot, writes Professor Schroeder, has been proved over and over again by English observers.

Hares and rabbits have been marked, and released long distances away from their familiar haunts, to which they have returned in incredibly short times. Carrier pigeons' feats in this direction are well known; but starlings, swallows, thrushes, and tits have also been tested in Germany. Last year, starlings and swallows, released over 700 kilometres from their home, covered this distance within a couple of days, and were back again at the old nesting-places. Wild ducks taken from Switzerland to the far north of Germany were seen again in Switzerland within the week.

Dr. Schroeder made careful experiments with marked wasps. When these were released from a closed box on the far side of a dense wood some distance from their nest, they could be seen rising above the height of the trees, hovering there for a short time, and then setting out in a straight line for the home-spot. He also gives an interesting sketch of the route taken by an ant in search of food placed some distance away. The line is a series of curves from first to last; but—be it memory, or the famous "homing instinct"—the return journey is a direct straight line up to the foot of the anthill.

Finally, Dr. Schroeder refers to that strange sense of direction manifested fairly frequently by certain desert dwellers. By day or night, in clear weather or clouded, these natives—like birds or animals—appear to "feel" for the direction required, and will then set out unhesitatingly and guide their employers to the place indicated, even though they may never before have been there themselves. Blind men have been known to possess this faculty in a marked degree, proving that it is entirely unconnected with physical sight. Dr. Schroeder classes the faculty with the supernormal powers exhibited by Mediums.

HOMING INSTINCT

CLASSED WITH SUPERNORMAL POWERS OF
MEDIUMS

M. C. DE VESME is not the only Continental researcher who is concerning himself with animal psychology. Dr. Christoph Schroeder, the Editor of the *Zeitschrift fuer metapsychische Forschung* (Berlin) has a long article in the August issue of that journal dealing mainly with observations made on the "Homing Instinct" of both mammals, birds and insects.

Repeated experiments, it seems, have been made in Germany in recent years with young storks. The young birds were kept back when the parent birds migrated south for the winter. It was hoped to ascertain whether the young brood would follow the route previously taken by the older birds. On this point, no agreement has been reached, but the young birds, later on set free in East Prussia, undoubtedly found their way to Africa, proving that it was instinct and not example or teaching by the older birds that led them there.

Professor Bastian Schmid took a young sheep-dog by car in a closed hamper to a hill-top over 12 kilometres from his home kennel. The dog kept on turning round, "obviously not looking round, but in some way sensing his direction." This continued for nearly 30 minutes, when he appeared to have reached a decision, for he thereupon made a straight line for home, which he reached 98 minutes afterwards. On repeating the experiment three weeks later, the dog took barely five minutes to make up his mind, and only 49 minutes to reach home—pointing to an effect of memory. On

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SCIENCE AND SURVIVAL

(Continued from Page 834)

and the agreement has been accepted and the code utilized in the conveyance of messages.

From these crude and clumsy beginnings, by long continued series of sittings and much patient experimentation, more effective means of communication have been attained. The Mediums have gradually evolved new powers—trance-speech, automatic writing, direct voices—preparing the way for the next stage, the announcement of personality by the communicating entities; and, be it noted, practically always the announcement of identity with persons who have passed into what we call death. This has been the case, apart from any suggestion or expectation of such thought on the part of the sitters.

On the continent of Europe—in France, Austria, Poland and elsewhere—where groups of sitters consistently opposed to the hypothesis of Survival have worked, it has been in the face of unvarying representation by their communicators that they are the spirits of former dwellers on the earth-sphere. The communications have been, as one observer remarked, "saturated with the implication of Survival." An eminently meaningful fact, and substantiated beyond any possible gain-saying!

Immediately, there follows the further fact of the assumption of control of operations by a communicator or a group of communicators. It has been commonly thought that those who engage in Psychical Research are in the habit of "calling up" (or "calling down," as the operation is variously regarded) of departed spirits to hold communication. That is so extremely infrequent (if it occurs at all) that, for all practical purposes, it may be ignored. The initiative is almost invariably "on the Other Side." Supernormal phenomena occur, supernormal powers are discovered apart entirely from any will or design of the persons discovering them.

By experiment it is discovered that certain conditions favour their occurrence. But, having created the suitable conditions, the investigators await, passively, that which "the others" shall do or say. The communicators direct operations, arrange the details of the sittings, indicate the course to be taken. They do things wholly unexpected. They pursue with the "Sensitives" processes necessary for further evolution of their peculiar powers. Often the results of these processes become manifest later in the presentation of new and more complicated forms of phenomena and in added richness of significance in the manifestations that are presented.

Thus, one of the commonest forms of psychic work is the establishment of a group of organised and mutually sympathetic communicators "on the Other Side," who work through long periods of time and elaborately progressive series of operations with a group of investigators still living on earth—the latter accepting the direction of their unseen collaborators and co-operating with them in a fine spirit of confidence, assurance and comradeship.

So frequent is this, that it is scarcely an exaggeration to describe it as universal. As a single example, such a group has for nearly twenty years worked in co-operation with the Hamilton Circle in Winnipeg, beginning in great simplicity and gradually advancing through courses of growing complexity and deepening significance till crowned by the magnificent successes in super-normal photography of which the world has heard during recent years. In 1935, Dr. Glen-Hamilton himself passed on to join the group in the Unseen, and the work still goes forward under the happiest auspices. A superlatively wonderful, but thoroughly attested fact—men and women whom we have thought of as "dead" have made themselves intelligibly known to men and women still on earth!

Regarding two men whose labours contributed much to the establishment of this proof, a special word must

be added. Dr. A. Russel Wallace, the eminent scientist, has this to say of his own position: "I was a Materialist so complete and so convinced that there was no place in my mind for any other agents in the universe than matter and force. Facts, however, are stubborn things. *The facts convinced me.* They forced me to accept them as facts long before I could accept the spiritualistic interpretation. There was not at that time a place in the fabric of my thought for this conception. Little by little, a place was made. It was made, not by preconceived opinion, but by a continuous accumulation of fact upon fact which could not be explained in any other way."

Wallace is, in this statement, in the class with scores of other leaders in psychic work, and is representative of multitudes who, by the cumulative evidence of unanswerable fact, have been won to an acceptance of belief in Survival and communication as actually and satisfactorily demonstrated for the human mind.

PROFESSOR RICHEL'S STATEMENT

Prof. Charles Richet, of Paris, the distinguished French investigator, is one who took the first, but not the second of the two steps referred to by Wallace. That is to say, through thirty years of research he became profoundly convinced of the reality of the facts. He gave the full weight of his unhesitating testimony to the reality of the main categories of supernormal phenomena. Beyond that he did not go. He says of himself: "I have resolutely adhered to the position of not admitting as demonstrated the survival of consciousness. *Nevertheless, it may be that my negative attitude is somewhat more strongly represented in my writings than in my intimate thought.* There are facts so unexpected, so perturbing, continually cropping up as we continue to study the subject, presenting themselves with such disconcerting rapidity and complexity, that *it would be inexcusable for me to deny all possibility of the survival of consciousness.*"

Such a statement coming from Richet, an Agnostic of Agnostics, is almost as effective an argument for the spiritualistic view as an acceptance of the view would have been. He stands alone, so far as I can discover, as a man who, having fully studied the facts, and recognising their indisputable reality, remained unconvinced as to their demonstration of Survival. He is, however, no opponent of the view. His testimony, as an ultra-Agnostic and conservative, to the reality of the facts is utterly disarming of all lesser Agnostics, and in his "intimate thought" the great Frenchman leaves room for the possibility that the facts may yet establish the spiritualistic view.

I take it, then, as incontestably established for all but one out of a thousand of those who face the facts of Psychical Research, that the human spirit lives on when the body dies and that, under certain closely limited and peculiar conditions, through certain rigidly restricted channels, some among the discarnate have found means of intimating to those still living on earth their continued personal existence and of conveying across the "divide" certain communications concerning themselves and the realm in which they live.

The fair-minded thinker will admit that the person who has not faced the facts of Psychical Research has no right to express an opinion on the question.

We have all but reached our anticipated destination. The facts stand, they "cannot be shaken." The man who resolutely faces the facts, or examines the evidence for them, with a mind purged of prejudice will be compelled to recognise:

- (1) *That the facts must inevitably be admitted and recognized as genuine phenomena in Nature, which may legitimately be examined and interpreted by science, and*
- (2) *That there, for the present, is no interpretation other than the spiritualistic one which comes measurably near to offering a reasonable explanation of these occurrences.*

The thing which prevents general acceptance of the facts and general recognition of the reasonableness of

(Continued in next column).

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(Continued from previous column).

the interpretation is the fear which characterizes many good people—the fear of being thought credulous, or gullible. That fear is rather childish. The truly scientific mind will summon to its aid the resources of the Will, and insist that Science assert its right and undertake its function with reference to this field. Science must be free. Its field is no barbed wire concentration camp. There are no forbidden areas. The remotest outreaches of cognisable Fact are the rightful area of exploration for the free spirit of man. "Closed science" is an intolerable anachronism.

And, when in the new freedom, Science is accorded its rightful opportunity of acquainting our race generally with this region, which to-day has been traversed only by a comparatively small number of the more intrepid and adventurous, there will come to humanity at large a new and richer satisfaction in contemplating the life and destiny of man.

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And so life, more than ever, shall come to be lived at its best, *sub specie aeternitatis*, under the powers of the world to come.

In that day, beyond all peradventure, shall Fact justify its claim that Science must be open, not "closed."

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